*Spying in Mudrārākṣasa and its impact on Present day*

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The most important and central subject matter of any country is the role of spy and it's very significant because, spy keeps important role for security in any types of administrative system like democracy, monarchy and socialism. The term spy means a person whose job is to find out secret information about another country or organization. Moreover, we use the same term for informer, double-agent and secret emissary. The concept of spy system is not an alien or new for India. The word reference to spy for the first time can be available in the Varuna sukta of Atharva veda. On account of this Varuna sukta from Atharvaveda is mentionable.

"उत यो धामितसपात् परस्पात स मुनायते वरुणप्र रजः।
दिव स्पशः प्र चरतीदमस्य सहस्त्राक्षा अति पशयित्ति भुमिम॥" 1

In order to describe the word 'spash' in a sacred Hymns of Varunasukta Sayana, explained that the spies of varuṇa walks all over the world and watch all sins of the sinners with their thousand of eyes and punish them. So we can see that spying system was active in vedic age also.

But spying system was not only active in vedic age, It was active in the middle age also. Māgha, one of the most learned and shining poets and pragmatic thinkers. He clearly asserted that statecraft cannot exist without the help of espionage.

"अनूत्सूत्रपदन्नासा सद्वृत्ति सत्तन्नवन्धना।
शाह्विब्राह्मणो भाति राजनीतिःस्पशा॥" 2

Kautilya in his famous book 'Arthasāstra' gave enormous importance on appointment of the spy. Considering the necessity of spies in the first episode he wrote two different chapter. Indian history illustrates that ancient indians had gained great expertise in this secret art.

After the vedic age, and the middle age, if we look at the present condition of India, there also we can see the necessity of spying system. Intelligence agency of India has made an organization named Research and Analysis wing (RAW) for the spying system. Various aspects of the organisation of a secret agency as discussed in complete detail in the 'Arthasāstra'.3
The word 'spy' in English came from the word 'spash' in Sanskrit which means wary watcher. The spies were appointed by the government in his own country to become peaceful truth in judicial matter. Spies were also used to frequently determine the King's own and his enemy's strength. However, the concept of spying system was defined in whole Sanskrit literature but I clarify the spying system on the drama 'Mudrā rāksasa's' written by Visākhadatta. In every steps of this drama we watch the necessity of spies to maintain politics successfully. It is a drama in seven act speaks of the political intrigues of Canakya.

In the first act of Mudrārākṣasa we see that after bringing about the downfall of the Nanda dynasty and installing Candragupta as the first Maurya king, Canakya is trying to create the situation in which Rākṣasa can be persuaded to accept the chief Ministership of Candragupta.

In the second act of the drama we see the spies of Rākṣasa also. Here a spy named Viradhagupta appointed by Rākṣasa comes back to him in the guise of a snake-charmer to report the happenings in Kusumapura, the capital of the Nandas. From the report of this spy Rākṣasa learns that all his deceptive plans have failed under the shrewd policy of Canakya.

In the third act a ferocious controversy arises between Carakya and Candragupta. The spies of Rākṣasa do not understand that this controversy is artificial in nature to distract them. Last of all spies of Rākṣasa leave with the news that Canakya has given up the ministership of Chandragupta.

In the fourth act we see that the spies of Carakya become very active in the camp of Malayaketu. They are trying in various ways to vitiate the mind of Malayaketu against Rākṣasa. Bhaγurāyaṇa, engaged by Canakya, is such a spy who is serving as the secretary to Malayaketu.

In the fifth act Malayaketu is camping in the vicinity of Kusumapura to attack it. There comes Jivasiddhi (a spy of Canakya) in the guise of an ascetic and requests Bhāγurāyaṇa for a permit to leave the camp. After a great deal of persuasion Jivasiddhi states that it is not wise to stay at Rākṣasa's shelter, in as much as Rākṣasa is the murderer of Malayaketu's father with the help of a woman with poison. Malayaketu becomes stunned with the news and believes that Rākṣasa is treacherous. Bhāγurāyaṇa advises Malayaketu to be cautious about Rākṣasa but not to go to conflict at present.

In the sixth act we see Rākṣasa in an abandoned garden near Kusumapura. He has no attachment for his own life but he is anxious about the fate of his friend Chandanadāsa. Aman, who infact is a spy of Cānakya, comes there to suicide by hanging himself. Rākṣasa rushes to the man and learns from him that his friend Chandanadasa is going to receive the capital punishment. Rākṣasa at once resolves to save his friend's life by offering his own life.
In the seventh and last act, Rakṣasa arrives at the place of slaughter and sees Chandanadāsa there surrounded by his wailing family members. Rākṣasa appeals to Canakya through the two executioners to take his life in lieu of Chandanadāsa. An exuberant Canakya comes alone to greet Rāksasa and discloses all his plans. The ornaments, the forged letter, the jail of Chandanadāsa - all are parts of his plan to catch hold of Rakṣasa. Rāksasa alos learns that the ascetic Jivasiddhi, the man intending suicide, and even the two executioners at the slaughter ground are the spies of Canakya. Behind all these activities there is Canakya's only intention to unite Raksasa with Candragupta. Cānakya ultimately succeeds in persuading Rāksasa to accept the chief Ministership of Candragupta against his condition of making free Chandanadāsa. Rāksasa becomes the chief-Minister of Candragupta and at his request Chandanadāsa and Malayaketu become free.

Thus, we see that, there is not a single act in this play, Mudrārāksasa, where the spies are not active. These spies serve the dramatic purpose of the plot to a very great extent. In short, Mudrārāksasa presents a well-woven story of political intrigue which is master-minded by the two great politicians Canakya and Rāksasa, and executed by their band of spies. In the present age the form of spy has changed. Now a days spy is not only using as a human being but also materials are using for the purpose.

In present, with their intelligence, men has changed the electronic media as spy and workout their problem. So, in present age the form of spy has developed. So from the vedic age to present age, the uses and necessity of spies are invaluable.

In this paper I am going to discuss very brifely the activites of spy in respect of Mudrārākshasa.

Reference:
1. Atharvaveda- Mandol-4, Sukta-16, Mantro-4
2. Sishupalavadh- 2-12
3. Arthasastra- Prathama Adhikarana, Vinayadhirakam-11th and 12th Chapter.

Bibliography: